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AN ADDRESS, delivered on Whitsun Tuesday, 1830, being the Anniversary of the *Charleston Protestant Episcopal Sunday School Society*. By the REV. JASPER ADAMS, D. D. Principal of Charleston College. (Published by request.)

The general diffusion of knowledge, with the various advantages which it confers, may be regarded as the principal characteristic of modern times. In ancient times, and in fact, until the invention of printing, learning was confined to a few, and there is much reason to believe, that the idea of enlightening the mass of mankind by instruction, is entirely of modern origin.

The subject of the general diffusion of the elements of knowledge, addresses itself to every class of men, who entertain elevated views of the nature and destiny of man, and who feel an interest in the cause of human improvement. He who makes a right estimate of the value of religious principle, who believes that it is the only sure foundation of an upright life, and of a strong and permanent sense of duty, and that in affliction, it is an anchor to the soul both sure and steadfast, must look for its growth and general prevalence in the community, to an extension of the means of public and private instruction. He who believes that the practice of public and private virtue, is indissolubly connected in the present order of things, with national prosperity, honor, and happiness, that "righteousness exalteth a nation, while sin is a reproach to any people," can only expect a continuance of these distinguished blessings, from the healthful action of knowledge pervading the public mind. He, moreover, whose heart is warmed by love of his country, who is sensible of the blessings of freedom, and remembers the price at which it was obtained, cannot fail to know, that our free institutions will totter to their base, if the time ever comes, when any considerable portion of the people of these States, shall become unqualified, through want of information, to exercise the right of freemen with suitable judgment and discretion. The cause of general knowledge is, therefore, calculated to enlist in its behalf the patriot, as well as the friends of morality and religion.

For accomplishing an end so desirable, and so fraught with all the blessings which render life most valuable, it may be safely asserted, that no instrument promises to be so effectual, as the system of Sunday School instruction. From the origin of the Church, one day in seven has been appropriated to the worship of Almighty

God, and to instruction designed and calculated for the religious and moral improvement of mankind. The inestimable value of such an institution as the Christian Sabbath, on which the poor are relieved from the severities of labour, and the rich are invited to lay aside the scarcely less corroding cares attendant on great earthly possessions, and all men are called upon to reflect on the destiny which awaits them in another state of existence, to which they must soon, and may very soon, pass, has long been generally acknowledged and familiarly understood. The truth, also, that the lineaments of the future character receive their impression in the season of childhood and early youth; and that in the case of the poor, this season alone furnishes the necessary leisure to acquire the first elements of knowledge, has been at all times equally familiar to all. But it is only within a few years, that the relation of these truths, and their influence on each other, has been fully understood. The system of Sunday School instruction has rendered the Christian Sabbath vastly more effectual to the accomplishment of the objects, for which it was given to mankind. The Sabbath was made for man, (Mark ii. 27.) but until the introduction of this system, it is not too much to say, that the full measure of its blessings had never been enjoyed. The Christian Sabbath, then, furnishes the time; the season of early youth, which can be devoted to no other good purpose, the necessary leisure; and the enterprising benevolence of the present day, the instructors who are accomplishing the great end of ameliorating the physical and moral condition of the mass of mankind.

The system of Sunday School instruction, is understood to embrace no larger portion of the elements of ordinary learning than is necessary or useful in communicating religious truth; and this circumstance admonishes me, that my observations must be chiefly confined to the moral and religious influence which this system has exerted, and promises still more extensively to exert. The system must ultimately produce mighty effects, and it is, therefore, in the highest degree desirable, that its influence may be so directed, that any possible evil may be avoided, and all possible good may be obtained.

The ancient and venerable Church to which we belong, has prepared a system of instruction for the benefit of her youthful members; and it is too plain to admit argument, or to require proof; that this system should be the foundation of all our Sunday School instruction. It is a system which has great and various claims to our regard. It has come down to us from very ancient times, and this circumstance furnishes no small proof of its intrinsic excellence; since it has been subjected to the test of experience, and would, there is every reason to believe, have been discarded, in case it had been defective. A close adherence to the ancient way, is the more to be insisted on at this time, as we constantly see men carried about by every wind of doctrine, entirely unsettled in their belief, and ultimately making shipwreck of the faith that was once delivered to the saints. We hear it frequently attested, that it is mat-



ter of small importance what a man believes, provided his life is upright; and this opinion, destitute as it is of all semblance of truth, may soon become an axiom, unless its fallacy shall be exposed. No one error, perhaps, argues so utter a disregard to the claims of Christian truth, as this. We see one class of theological writers refining upon the dark subtleties of metaphysics, until they make the essence of Christianity to consist in abstruse speculation, and set up standards of Christian character, as well as doctrines, totally unknown to the scriptures and to the best and purest ages of the Church. By some, Christian truth is refined away by the artifices of fallacious interpretation, the gospel is deprived of its purifying power, and men, wise above what it written, instead of receiving Jesus Christ as the corner-stone of the Christian system, even "deny the Lord that bought them." (2 Pet. ii. 1.) Others, again, have been found willing to pass under that galling yoke of superstition and of crime, which once held the universal Church in thralldom, and which our fathers, contending for the liberty wherewith Christ had made them free, were not able to bear. (Gal. v. 1.)

Amid this wide departure from the true doctrines of the gospel, it becomes a most important and interesting inquiry; what circumstances have contributed hitherto to preserve the members of our Church in the true faith; and, on what means we are, under God, to rely in future for similar preservation. I answer, this end is to be accomplished principally by educating our children and youth according to the principles, and under the guidance of the liturgy of the Church. This course has every recommendation in its favour, and as has before been suggested, is the peculiar field in which the efforts of Sunday School instruction should be employed. But the importance of making the system of instruction contained in the liturgy in connexion with the scriptures, the basis of Sunday School instruction, will more clearly appear, if its excellences be stated somewhat more in detail.

I. The system of the Episcopal Church, places a suitable reliance on the efficacy of the sacraments and other ordinances of the gospel. Baptism administered in the name of the Father, the Son, and the Holy Spirit, is regarded as the foundation of the Christian life and profession. This sacrament is numbered in scripture, among the first principles of the doctrine of Christ. (Heb. i. 1. 2.) "All men are born in sin," (*Baptismal Service*,) and to this defilement of our nature, baptism has special reference. In administering it, we call upon "God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to the subjects of the sacrament, that which by nature they cannot have." St. Paul speaks of baptism as "the washing of regeneration, and the renewal of the Holy Ghost." (Titus, iii. 5.) Baptism, then, is the initiatory rite by which men are admitted to the privileges of the Christian Church. And in the administration of this rite, a new principle is communicated to the soul, designed, and by the renewing of the Holy Ghost, made effectual to the growth of the Christian life. While, however, the sacrament of baptism is the divinely appointed means of com-

municating a new and living principle to the soul, which by nature it cannot have; still it does not act as a charm, and the seeds of divine grace implanted by the Holy Spirit, and from which the future Christian principles are to spring, may perish by neglect in youth; or in case they have been nurtured in childhood and youth, will with equal certainty be destroyed by the practice of wickedness in mature life. To prevent either of these results, so entirely destructive to all the prospects and to all the high hopes of the Christian estate, and which must end in the final forfeiture of all the privileges of the Christian inheritance, our Church has provided all the safeguards, which maternal anxiety and affection could suggest for the spiritual welfare of her youthful members. On arriving at the years of discretion, those who have been baptized in infancy, are expected to relieve their parents and other sponsors of the engagements contracted in their behalf, and to assume, by receiving confirmation, the responsibilities of the Christian profession in their own persons. Confirmation, or the laying of hands, as well as baptism, is ranked among the elementary principles of the doctrine of Christ, (Heb. vi. 2.) and equally with it, rests on the strong ground of apostolic usage. In case we are baptized in infancy, we become Christians by the choice of others, but by being confirmed, we assume the Christian profession by our own choice. We ratify and confirm what was before promised in our name, and our relation to Christ is strengthened and rendered more perfect. But even after our title to the privileges of full membership has been confirmed under the most solemn circumstances, and we have become pledged to live the Christian life, by all the motives which can influence human conduct, such is the strength of temptation, and such is the infirmity with which we are clothed, that our allegiance to Christ needs frequently to be renewed, lest our faith should gradually become faint and inoperative, and the principle of the divine life within us become extinguished. To prevent a declension so fatal, as well as to contribute to the Christian's growth in grace, the sacrament of the eucharist was established. To this divine sacrament, all the doctrines of our religion which are most essential, and all the truths which are most affecting, have reference. In preparing to receive it, we are required to amend our lives, and be in perfect charity with all men. In participating in it, we receive the spiritual food of the most precious body and blood of our saviour Jesus Christ. And by it we are assured, that we are very members incorporate in the mystical body of the Son of God, which is the blessed company of all faithful people; and we are further assured, that we are heirs through hope of the everlasting kingdom of God, by the merits of the most precious death and passion of his dear Son. (*Communion Service.*) On occasion of this most solemn of all acts of worship, we offer and present to Almighty God, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto him, humbly beseeching him, that we may be filled with grace and heavenly benediction, and made one body with him, that he may dwell in us and we in him. (*Communion Service.*) And



when we partake of the symbolical representations of his body broken and his blood shed for sin, we renewedly pledge ourselves to believe the doctrines and continue in the practice of the principles laid down for our guidance by the divine author of our religion. It is impossible to conceive of means more suitable to the attainment of the end in view, than these Christian ordinances. But their efficacy depends in a great measure on the instruction which accompanies them;—and, therefore,

II. The Episcopal Church maintains the all important principle, that men are to be educated as Christians, that the Christian life, by the divine blessing, is to be the result of a Christian education, commenced in infancy and persevered in until they come to the stature of perfect men in Christ. Religious instruction is viewed by our Church, as the means of forming the Christian character, the sustenance by which the Christian life is nourished from the period of infancy, until, in mature years, the young Christian becomes informed of the doctrines of the Christian system, and sensible of the duties of the Christian life, and of the responsibilities attached to the Christian profession. This principle, although a very clear one, admits and perhaps requires illustration, for the soundness of it has been extensively denied. It has been extensively believed, that the connexion between religious education and the formation of religious character is very slight; and that men usually become Christians by the sudden and irresistible influence of divine grace, and not through the instrumentality of a Christian education. It may be safely admitted, that men sometimes become Christians by the effect of special grace. But there is unquestionably a strong analogy between spiritual and temporal things. The agriculturist knows, that without using the customary means of cultivation, he has no right to expect a harvest. The architect can never raise the edifice, without resorting to the instruments which experience has suggested to be used in his line of business. Men in the learned professions, will not often be successful, without long and careful previous study. In mercantile life, there is an established course of business, which alone will be found generally to lead to success. And in every pursuit, diligence, zeal, integrity, patience, energy and perseverance, are indispensable to the attainment of the proposed end. So it is, also, in spiritual things. The scriptures have pointed out the means, by which Christian character can be formed, and by which it may be preserved when once it is found. In baptism, the Christian character is commenced. And to secure suitable instruction, without which the design of this sacrament would probably be frustrated, the sponsors are required, under a promise solemnly made in the face of the congregation, and in the presence of Almighty God, to engage, that the child to be baptized shall be suitably instructed in the duties of the Christian life and in the doctrines of the Christian religion. During the time of childhood and early youth, all religious instruction should have reference to preparing them for receiving confirmation. And lest the sponsors should be injudicious in respect to the course of in-

struction, their discretion has been limited by the Church, and at the close of the baptismal service, a course has been prescribed. It is very brief, being intended merely as an outline, but it is remarkably comprehensive and judicious. To carry into effect this course, prescribed by the founders of our Church, to amplify it, and to impress it deeply on the minds of children and youth, is the great and ultimate object of Sunday School instruction. It is required (*Baptismal Service*,) that they be taught "what a solemn vow, promise and profession they have made in baptism," and that they be instructed in the nature of the sacrament. The duties which it enjoins on them, the responsibilities which it imposes, the hopes, the prospects, and above all the inheritance to which it introduces them, but which may be forfeited by neglect or misconduct, should be early impressed on their minds, and be associated with the first elements of thought and reflection. The prescribed course, moreover, requires attention to the established means of grace, and particularly specifies attendance on the preaching of the gospel, and the practice of prayer. They are to be taught in connexion with the scriptures, a summary of belief, and the observance of the moral duties of life. But above all, they are to be "virtuously brought up to lead a godly and Christian life, continually mortifying all their evil and corrupt affections, and daily proceeding in all virtue and godliness of living." These means, prescribed and sanctioned by the divine Saviour, are relied on by our Church, to prepare her youthful disciples for assuming in confirmation the duties of the Christian life.

III. It is another most valuable provision in our system, that it consists of the combined wisdom and experience of the universal Church, and that its instructions have the fixedness and permanency of Christianity itself. Scriptural truth was revealed to man at different times and in successive portions, (Heb. i. 1.) but with the writings of the apostles, revelation was brought to a close. All Christians, therefore, who have lived from the time of the apostles to the present day, have had substantially the same opportunity of acquiring religious knowledge. Religious truth is permanent and immutable. It does not depend on circumstances of time and place, nor on the variable relations subsisting among mankind, and among human affairs. Religion, therefore, is a subject which does not admit of discoveries in any consistent use of that term. Christianity was at least as well understood immediately after the time of the apostles, as it has ever been since. The scriptures are the fountain of Christian truth, and there is even some reason to believe, that as the stream has been brought down by time, its clearness has been obscured, and the qualities of its sweet and healthful waters have been impaired. Amidst the voluminous writings, which we possess, it is in no small degree difficult to separate pure truth from metaphysical subtleties on the one hand, and from exegetical refinements on the other. It may be admitted, that in whatever relates to the literature of the scriptures, we have more advantages than were possessed in ancient times. But the ancient Christians looked at the scriptures, less than ourselves, through the medium



of prejudice and preconceived opinion, and for this reason, their conclusions where they differ from ours, are entitled to superior confidence. Accordingly, our articles of belief coincide with the faith of the purest ages of the Church. The Apostles' Creed is an instance of this kind, being remarkable for a wise and judicious selection of facts and doctrines, and free from the subtleties and refinements which are found in the later summaries of belief. The same valuable quality belongs to the devotional parts of our system. The wants of men are substantially the same in every age, and the same prayers, with slight occasional variations, are suited to all times and all countries. How can religion acquire such influence as to be an anchor to the soul both sure and steadfast, unless the sentiments of its votaries are settled upon the basis of a strong and permanent conviction? It is one of the great errors of the present day, that religion is made to consist too much in speculation, and that men are carried away by every wind of doctrine.

To the instructors who are associated for accomplishing the important object of this Society, I trust I may be permitted to say, that one of the most encouraging signs of the times is seen in the fact, that you, and a multitude of others influenced by the same spirit, have been found willing to encounter the laborious duties of instruction, and the various trials and discouragements incident to the situation you have so generously assumed. You are bearing a part in the noblest enterprize that has ever been achieved, the moral and religious improvement of the mass of mankind; and you expect no other reward than an approving conscience and the approbation of heaven. The cause of knowledge and the cause of human improvement, are found *in fact* to be more immediately connected, than could have been anticipated. Actual inquiry has demonstrated, that much the largest portion of all those who are arraigned for crime before our tribunals of justice, can neither read nor write.\* When, therefore, we bring these two facts to bear on each other; to wit, that only a very small part of the people of the United States are unable to read and write, and that this very small part of our population furnishes far more than half the whole number of our criminals, we may form some estimate of the value of your labours in a moral point of view. Still it must be remembered, that the accomplishment of this immense good, is only incidental to the great object which you have in contemplation. Religious instruction is your principal aim, and at the same time that you are preparing the rising generation to become better members of society, your special design is, to prepare them to become citizens of the heavenly Jerusalem. But while you make the liturgy of the Church in connexion with the scriptures, the foundation of your instructions, your situation in respect to those who are committed to your charge, will present you with frequent opportunities of adverting to collateral subjects of great importance. You may insensibly lead them to take an interest in disseminating the Bible

\* National Gazette, March 7, 1829.

among the poor and destitute. You may instruct them in the sinfulness and danger of intemperance, and may inform them of the overwhelming ruin which this vice has brought upon thousands, and tens of thousands in our land. You may teach them the importance of raising up ministers, who may supply our rapidly extending settlements with a preached gospel. And perhaps you may be instrumental, under providence, in kindling in the hearts of some of them, that sacred spirit which may eventually lead them to become themselves the heralds of salvation. How encouraging the thought, how animating the reflection, that these children may, through your instructions, not only themselves become the heirs of eternal glory, but that they may be made the instruments to securing to their fellow men, the blessings of the same immortal inheritance.

The circumstances in which I am placed must authorize me to address a few reflections to those, from whose presence this occasion derives its chief interest. The exercises of this day, and the assembly which is here convened, must convince you, my young friends, of our regard for your welfare and happiness. Looking upon you at the tender age, when the most durable impressions are received, and the first elements of character are communicated, we are anxious that all your impressions should be on the side of piety and virtue. Knowing that you are about to set out on the journey of life, we desire that you should at the outset, enter the ways of wisdom which are pleasantness, and her paths, which are peace. Foreseeing that your way will be beset with temptation, we wish to furnish you with principles, which will fortify you against its allurements. Though you are young, yet so rapid is the flight of time, that you will very soon find yourselves called upon to take a part in the business of life. We anticipate the period, and would aid you, by our counsel, in preparing yourselves to act honorably the part which may be assigned you. Your parents have claims upon you, and you must prepare yourselves to satisfy their just and reasonable expectations. Your country has claims upon you, and expects you to become good citizens and upright men. The Church looks to you as the future pillars which shall sustain her sacred institutions. In the course of events, you will occupy the places, in which you see us stand; and more will be expected from you, than can be justly required of us, for you are possessed of more advantages in the way of instruction, than we enjoyed. Remember, that the instructors by whom you are attended, are spending their best days in your service, and that they look for their reward, in seeing you blessings to your parents, and ornaments to your country, examples of every private and public virtue. Life and death are presented to your choice. To them who by patient continuance in well-doing, seek for glory, and honour, and immortality, (God will render) eternal life; but unto them who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. (Rom. ii. 7-9.)



FOR THE GOSPEL MESSENGER.

## THE INDIAN QUESTION.

*Messrs. Editors,*—I observed in a late number of the Philadelphia Recorder, the report of a speech said to be made by the Rev. Dr. Milnor of New-York, before the Wesleyan Missionary Society in London. An allusion was subsequently made in a subsequent number of the same paper, to the want of accuracy among the reporters in England, to the justice of which, so far as respects Dr. Milnor, I am inclined fully to subscribe. I cannot believe that he was the author of the remarks attributed to him, on the subject of the Indian Question, in which, as a Georgian, I feel deeply interested; and beg the favour of you to give publicity to my reasons for this incredulity.

1. I cannot believe that there is in Dr. Milnor such a want of patriotism, as to place our country, our institutions, and its men, before the British public in an unfavourable light. The prejudices which already exist abroad against us, are sufficiently strong, and it should be the endeavour of every American citizen to aim at their removal, to enlighten the understandings of those who have imbibed them, on the subject of those sectional differences which have unfortunately arisen among us, and to assure them of the mutual desire which exists between the North and South to cherish the bonds of civil Union. To such a task, Dr. Milnor is admirably qualified, and he would not surely have permitted such an opportunity, as his visit to England afforded, to pass by unimproved. Much less can he be supposed to have inculcated other sentiments.

2. I cannot believe that Dr. Milnor would have ventured an allusion to a subject which he did not fully understand, and on which he must be most grossly ignorant or misinformed, who could say that "the State of Georgia is seeking at this very moment to subjugate and destroy the liberties of the Creeks and Cherokees, the former possessing ten, and the latter six millions of acres of land;" for it is well known that the *Creeks do not possess, and have not, for more than two years past, possessed a single foot of land in the State of Georgia*, and that the Cherokees, occupying a territory of six millions of acres of land within the chartered limits of the State, have been recently brought under the wholesome operation and protection of its laws—a circumstance, which, if the reports of their advancement in civilization be correct, cannot but be considered by them and their real friends, as highly favourable to their interests. It is by no means the intention of this State forcibly to expel them. If, however, they still retain their attachment to the habits and manners of savage life, they will be constrained by a regard to their own happiness to change their residence—which, by the way, is most probable. And this hue and cry is, by many well meaning people, supposed to be raised by the friends of the missionaries, in order, if possible, to shield them from the inevitable disgrace which must ensue, upon such conclusive evidence being furnished of their

having misrepresented, or placed in too favourable a point of view, the success of their operations.

3. I cannot believe that the Christian charity which warms the heart of Dr. Milnor, could permit him to call upon "England and every other civilized country," to anathematise ("bear testimony against") the inhabitants of the State of Georgia, as he is represented to have done. Such a procedure would warrant the supposition that the Doctor is animated by "a zeal not according to knowledge," or that the mild genius of Christianity had for a moment given "place by subjection," to the demon of faction and party feeling. That he could have so grievously departed from that course of prudence, honest intention, patient forbearance and vigilant circumspection which his friends have ever applauded and admired, as one that highly respects his character, I cannot admit, unless stronger evidence than that of the London reporters be adduced to prove that he did make use of such language.

4. However strong may be the attachment of Dr. Milnor to the cause of missions in general—however liberal may be his feelings towards other denominations of Christians, I cannot believe that he is so blind to the interests of his own Church, as to suffer any thing to escape him, which would have a tendency to excite the prejudices of the inhabitants of the State of Georgia against the communion to which he belongs, and thus defeat the efforts of those who are endeavouring to organize parishes and establish Churches in one of the largest and most promising fields of missionary labour in the Southern States. Justly would he be chargeable with want of attachment to our cause, if he could thus sacrifice it, and with it, this portion of the Church, at the shrine of momentary personal gratification, and of bitter sectional feeling.

5. The interest which Dr. Milnor has manifested in behalf of the *Greek Mission*, induces the belief that his allusion was to the *Greeks*. They have been "*oppressed*"—efforts have been made to "subjugate and destroy *their* liberties"—they have been, and still deserve to be objects of "Christian regard." But, as the reporters may have supposed that the Doctor was not as well versed in matters which have transpired in other countries, as in the condition of his own, and as they may have heard something of the Georgia controversy with the United States, it is more than probable that inattention at the moment led them into the mistake, and by this inadvertence, they placed the Doctor in the situation of a political enemy to the rights of Georgia, uttering his sentiments in a foreign land, on an occasion which did not call for an expression of them, and in language, which to say the the least, is highly discreditable to a Christian minister. Respectfully your's, &c. VINDEX.

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If good men are sad, it is not because they are good, but because they are not better.

As often as a man lays out for God, he lays up for himself.

Be lively, but not light; solid, but not sad.

Let the body wait upon the soul, and both wait upon God.



## SERMON II.

## ON THE DUTIES OF SERVANTS.

In the first Sermon, I considered “why you are to serve God” and am now to show “*What service, or what good things God expects from you.*”

And here, you must not think that you can be of any advantage or benefit to Almighty God by serving him. He that hath millions of glorious and mighty angels continually waiting round his throne in heaven, and ready every moment to perform his commands, cannot want, or stand in need of any *help or service*, from the hands of such poor, mean creatures as we are. But when God made us, he intended that we should all be happy with him in heaven, when we leave this world, if we would live in such a manner *here*, as to be fit company for his blessed saints and angels *hereafter*. For he delights in the happiness of all his creatures, and his holy spirit is grieved, when they, by their wickedness, make themselves miserable. To this great end, he hath given us rules to walk by; which, if we follow, will prepare us for that happy state he hath provided for us in the next life. And whosoever observes these rules, and ordereth his behaviour according to their directions, is said to *serve God*; though, in reality, he is then *serving himself* in the highest degree.

Now these rules of behaviour relate to three things; namely, how we ought to behave *towards God—towards mankind—and towards ourselves*;—and these I shall endeavour to explain to you under the following heads:—

1. Your duty or behaviour towards God.
2. Your duty or behaviour towards your masters and mistresses.
3. Your duty or behaviour towards your fellow servants and others.
4. Your duty towards yourselves.

1. And in the first place, your duty towards God is to look upon him as *your great and chief master*, to whom you are accountable for all your behaviour, either in private or public, both towards himself, and to all mankind. You are to remember, that you can do nothing so secretly but he will know it, and that no place is so dark and private, but his all piercing eye can see what you are doing in it; *for the darkness and the light are both alike to him*. You are further to consider, that his eyes are continually upon you, and that it is impossible for you to conceal yourself a single moment out of his sight; that he is *pleased* when he sees you doing what is right, and *angry* with you when he sees you doing any thing that is bad. And this will surely be a mighty check upon you, when you are inclined to do any bad thing, to think that Almighty God is that very moment looking upon you, and taking an account of your behaviour. So that if it should be done so secretly and artfully as never to be known in this world, yet your heavenly master sees it, and knows it, and will not fail to punish you for it in the next world, for doing what he hath forbidden you to do. This consideration will

also be of great comfort and encouragement to you, in doing what is right and good; for if no body else was to take notice of it, you are sure that he will: and if you meet with no recompence for it here, you know that Almighty God, who is the best of masters, will reward you for it hereafter. For you are assured in the text, that *whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.*

2. Another duty you owe to God Almighty, is—*To love him with all your heart, with all your mind, with all your soul, and with all your strength.* In short, you must love God above all things.

And, indeed, if you do but seriously think what God hath done, is every day doing, and will do for you hereafter, if it be not your own fault, you cannot choose but love him beyond the whole world. Hath not God made you? Hath he not given you all the comforts you have enjoyed in life? Hath he not given you, along with the rest of mankind, *sense and reason* beyond all other sorts of earthly creatures? Hath he not preserved and supported you to this very hour? And do not your very lives this moment depend upon his goodness and mercy? These are great obligations to love and thankfulness; but what he hath done for your souls is of far greater value. Hath he not given you *souls to be saved*? Hath he not brought you out of a land of darkness and ignorance, where your forefathers knew nothing of him, to a country where you may come to the knowledge of the only true God, and learn a sure way to heaven? Hath he not shewn such wonderful love and kindness for your souls, as to send his only *Son, our Saviour Jesus Christ*, to suffer death for your sakes, and to leave *rules and directions* behind him, which, if you follow, will bring you to everlasting happiness? And hath he not so ordered it in his providence, that you should be taught those rules this holy day of his own appointing, and at other times? And will he not bestow heaven itself upon you, if you will make good use of the opportunities he hath given you of learning his laws, and living accordingly? You see that Almighty God hath thought nothing too good for you, and surely you cannot think any love too great for him. Take good heed, therefore, that you do not let *idleness and vanity, lust and sin*, run away with those hearts and affections which you ought to bestow entirely upon so kind and good a God. For while you desire to do anything which is not lawful and good, you love that thing, whatever it is, better than you love God; and, therefore, he will not love you: and the loss of God's love is the dreadfulest loss that can happen to you.

3. Another duty you owe to God, is fear. Now there are two sorts of *fear*, the one proceeding from *love*, and the other from *terror*. If we sincerely love any one, we are afraid of doing any thing that will make him uneasy; and if we love God sincerely, we shall be afraid of doing any ill thing, because we know that his holy spirit is grieved at our wickedness. But if our love to God be not strong enough to make us *afraid of grieving his holy spirit*, the *dread of his terrible judgments* will surely keep us in awe. If men for your faults should be provoked to lash you immoderately; if



your correction should be so severe as that you died under it, there would be an end to that suffering, and you could feel no more. But if you lead wicked lives, and provoke God to anger, he can not only, if he chooses, strike you dead upon the spot, or cause you to die of some lingering disease, or painful distemper, but can also plunge your souls into hell-fire, there to remain in pain and torment for ever. Let this thought be strongly fixed in your hearts; and when sinful desires arise in your minds, and evil inclinations begin to get the better, then remember that the great God is looking at you, and say within yourselves, as Joseph said, when he was tempted to sin by his wicked mistress—*How can I do this great wickedness and sin against God?* Now Joseph, like you, was a slave in a strange land—his temptation was very great—he was a young man and a slave; but his fear of God was such, that he rather chose to suffer the consequences of his mistress' rage, and to go to prison, where he remained several years, than to displease God by committing sin. Our blessed Saviour, speaking of this holy fear and dread of offending Almighty God, saith—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both body and soul in hell."

4. Another duty you owe to Almighty God, is *worship*—and this is of two sorts, *public* and *private*. *Public worship* is that devotion we pay to God at Church on Sundays and other holydays—and *private worship*, is that duty of prayer and thanksgiving which we offer to God at home.

*Private prayer* is a duty which God expects from you, as much as from people of a higher rank. It were indeed much to be wished, that we had more praying families among us, where servants would have an opportunity of praying regularly every day; but there are few of you but can say the Lord's Prayer, and that said over devoutly, morning and evening, upon your knees, would bring down a blessing upon you and the family you belong to. If you were to consider what prayer is—that it is speaking to Almighty God, and asking freely from him a supply of every thing that is needful for you, you surely would be very fond of praying. And do not say that you want words, for if you want any favours from your masters and mistresses, you can find words plain enough to ask it from them. Now Almighty God invites you to come to him, and tells you, that you need but ask of him, *and you shall have, seek and you shall find, knock and it shall be opened unto you*. If, therefore, you will not ask a blessing from him in prayer, you cannot expect to have it—if you will not seek for his favour, you cannot expect to find it—and if you will not take the trouble of knocking at the gate of heaven, you cannot hope to have it opened to let you in. It is not long prayers, nor a set of fine words, that God requires. But if the heart be desirous of obtaining any request, the tongue will find out words to express it in; and God who looks upon the heart more than the tongue, will grant whatever you ask of him, if it be for your good. It is no matter how short your prayer is, if your

heart go along with it. And any of you have sense enough to pray after this manner—

“Lord have mercy upon me, I am a great sinner: I have done such a thing, which I ought not to have done, and I am sorry for it. Spare me, good Lord, pardon me this once, for the sake of my Saviour Jesus Christ, and, by the blessing of God, I will do so no more.”

“Lord, give me grace, and make me a good man!”

“Lord, bless my master and mistress, and prosper the house I live in!”

“God bless me, and keep me from sin and danger!”

“Lord, make me truly thankful for thy great goodness to me!”

“Lord, make me your servant while I live, that when I die, I may remain in your house forever!”

You can never want time for prayers of this sort: you can think of your souls, and pray thus either in the house or the field, whether you are up or in bed, or walking, or working; at the plough, the axe, the hoe, or the spade. And God is always ready to hear you. But remember this—that whenever you pray to God for grace, you must strive to be what you pray for. If you desire of God to be made good, or sober, or honest, or diligent, you must first of all strive to be that good, that sober, that honest, that diligent servant you desire to be, and then God will help you with his grace in making you so.

5. Another duty you owe to God is *reverence* and *honour*. But many of you are so far from shewing any honour and respect to God Almighty, that you will curse, and swear, and blaspheme his name upon every little fit of passion, at any little silly thing that crosses your humour—and sometimes out of mere wantonness, when nothing disturbs you at all. Take care, my brethren, it is very dangerous sporting with the *great and fearful name of the Lord our God*: and he hath threatened, that he *will not hold that person guiltless that taketh his name in vain*—that is, that whosoever makes an irreverent use of his holy name by vain oaths, and cursing, and swearing, shall certainly be punished for it, either in this world, or in the world to come.

6. Another duty you owe to Almighty God, is *truth*. For God is a God of truth, and hates all lies and liars. The holy scriptures are full of texts to this purpose, of which I shall repeat a few, to shew you what a sad thing it is to tell lies. In one place we are told by king Solomon, that *lying lips are an abomination to the Lord*. Our Saviour himself tells us in another place, that *the devil is a liar, and the father of it*. And St. John tells us, that *all liars shall have their part in the lake that burneth with fire and brimstone*; that is, in hell. Now many of you think there is little harm in a lie; but you see what a sad mistake it is. For you see, by what has been said, that if you have a mind to make yourselves hateful and abominable to God—if you have a mind to become the devil's own children—if you want to plunge yourselves headlong into hell, and wallow to all eternity in fire and brimstone, you need not but get a habit of lying.



and it will as surely destroy your souls, as murder, fornication, adultery or any other sin.

(*To be continued.*)

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ON THE PLANTING OF CHRISTIANITY IN GREAT-BRITAIN.

NO. 8.

(Continued from page 205.)

*Of the Cross.*

Whereas pagans in the times subsequent to our Lord's death, contemptuously reproached the Christians, telling them, *That they had a crucified Saviour*; and the Jews called him *כּוֹלָס* yet the old Christians gloried in it, as being not ashamed of *Jesus Christ crucified*. The fathers spoke reverently of this badge of Christianity.

Constantine the *Great*, who was a native of England, and afterwards one of the most celebrated emperors of Rome, carried the sign of the Cross in his standard, and stamped it on his coin, and the ancient Christians signed their children with the sign of the Cross at baptism: yea, the Cross, as it is said, was found by Helena, the empress of Rome, a native of Britain, and the mother of Constantine, about the year 325. The manner of finding it (as reported) was this:—

“One Judas, afterwards bishop of Jerusalem, digging for it by the command of the empress, found three crosses, which he laid in the market place: a dead corpse being carried by at the time, was made to touch every one of the said crosses, and at the touching of Christ's Cross, the dead man revived, and so the Cross is said to have been discovered.” (*See the Legend.*) At which time, it is also reported, “the devil roared in the air, and threatened Judas,” &c. Now, although Helena, the empress, found the Cross, according to the papistical account of it, yet she did not worship it, as St. Ambrose testifies.

“Helena the empress, (he says) found the Cross, and adored the *king*, but not the *tree*, because it is a heathenish error, and ungodly vanity.”

The first Cross set up in England, was erected by Oswald, king of Northumberland, about the year 635. Bede, in his history, makes mention of the said Cross, and this was the reverence the ancient Christians gave the Cross.

But the romanists, or papists, have abused it as the Israelites did the brazen serpent: giving divine worship and honour to it; to it, they pray; to it, they burn incense; to it, they go on pilgrimage; for the special worship of it, they appointed two holydays, one upon the 3d of May, the other upon the 18th of September; instituted by pope Honorius the first.

In the Missal of Sarum, no less solemnity is used in carrying of the Cross, than if Christ himself were present; there is such courtesying, kneeling, kissing, attendance of priests, bowing of

the whole choir, until the chief or principal clerks proceed, bare-foot, to the adoration: then it is carried through the midst of the choir, and with great reverence laid on the high altar: after which, they sing hymns, and praise to it, and adore it, *O blessed Cross, which was worthy to bear the King of Heaven; O cruz ave, spes unica;* again, *Crucem tuam adoramus Domine, &c.* "Thy Cross we do adore, O Lord."

What profit the papists made by the Cross, you may easily guess from the report of Matthew Paris; who tells us of the success of a little piece of it, which was carried into England in the year 1225.

"Baldwin, the emperor, had a piece of the Cross, which he carried in battle before him; and one time forgetting to take the said piece of the Cross with him, his army was routed, and himself slain. There was at that time in his chapel, an Englishman, keeper of his relics, who hearing of the emperor's death, got the relics, and carried them into England; and coming to the abbot of St. Albans, he sold a silver cross, two fingers of St. Margaret, and other things; afterwards he took out of his budget a piece of a wooden Cross, which he swore to be a part of the tree upon which our Saviour was crucified; they not believing him, he went from them, carrying this treasure with him, which (said he) was not to be prized. This chaplain had two sons, for whom he (being too careful) offered his relic to divers rich monasteries, that he and his sons might be received among them as monks, who refused his request. At last he came to a poor cell in Norfolk, called *Brom-Holme*, where he was entertained with his two sons, and they carried their relic into their oratory, and many miracles were wrought to the honour of the Cross: life was given to the dead, sight to the blind, going to the lame, lepers were cleansed, devils were dispossessed: and great were the riches this poor cell attained unto by this one chip."

There were so many pieces of the Cross dispersed in several places (as they pretended) that one observes, namely, Erasmus, "if they were all laid together in one place, they would load a ship." Some write, that "when Helena, the empress, found the Cross, she left the greater part of it at Jerusalem; and the other part, she sent to her son Constantine, the emperor."

The Cross, as noticed above, was not found until the year 325; but if it had been of such powerful efficacy, and such utility to the Church, as the papists pretend, the holy apostles and other holy men in their time, and afterwards, would have taken special care of it, and would not have suffered it to have lain so long hid in the earth; yea, Joseph of Arimathea might have carried a piece of it with him into England, since he begged the body of our Lord, and, no doubt, disposed of the Cross itself: but it seems that it was not of such estimation among the apostles and disciples, and the holy people of their day.

You have heard how the ancient Christians esteemed the Cross: the Church of England after the Reformation, esteemed it as a badge of Christianity. Their princes, in that nation, carried it in their ensigns: they signed their children, as they and we now do



with it in baptism; but to give the same honour to the Cross, as true Christians do to Christ, to pray to it, to burn incense before it, as the papists do, the Church of England ever since the Reformation rejects as an heathenish error, and ungodly vanity.

(*To be continued.*)

#### ON CLERICAL USEFULNESS.

“It is no ordinary national benefit to have a number of well educated men dispersed over every part of the kingdom, whose especial business it is to keep up and enforce the knowledge of those most exalted truths which relate to the duties of man, and to his ultimate destiny;—and who, besides, have a sort of general commission to promote the good of those among whom they are settled, in every possible manner; to relieve sickness and poverty, to comfort affliction, to counsel ignorance, to compose quarrels, to soften all violent and uncharitable feelings, and to reprove and discountenance vice. This, we say, is the *theory* of the business of a parochial clergy. That the *practice* should always come up to it, it would be utter folly to assert, or to expect: but such is the innate excellence of Christianity, that even now, amidst all the imperfections of the existing establishment, its salutary effects are clearly felt; and in those numerous parishes, in different parts of England, in which, there is no gentleman resident, the benefits of securing the residence of a well educated man, with no other trade but that of doing good to the minds and bodies of his neighbours, are almost incalculable.

“In retired parishes, the family of the clergyman is often a little centre of civilization, from which gleams of refinement of manners, of neatness, of taste, as well as of science and general literature, are diffused through districts into which they would otherwise never penetrate. And be it observed, that these are the very parts of the country which nothing but an endowed parochial clergy could regularly and permanently influence. In large towns, indeed, and in wealthy and populous districts, the unpaid zeal of individuals might often supply the place of a minister, appointed and maintained by public authority. But in remote country parishes, where there are no inhabitants but farmers, and one or two shop-keepers, besides the population of day-labourers, it would most commonly be impossible to find an individual willing or qualified to undertake such high and important duties. Such districts would at the best receive only occasional visitations from some itinerant instructor—who certainly could ill confer all those various benefits, temporal and spiritual, which might be derived from a resident minister of only equal zeal and capacity.”—*Edinburgh Review*.

#### ON HUMAN CREDULITY.

Referring to the Mahometan pilgrimage called Hadj, the Quarterly Review for January, 1830, remarks—

“That a semi-barbarous set of people should believe in the efficacy of this Hadj, is not in the least surprising—not half so much

so, as that in enlightened Germany at this hour there should be found believers, persons of high rank and station too, in the miraculous performances of Prince Hohenlohe. There is no rational account to be given as to the extent of human credulity; and we see no good reason why a Mussulman should not believe, as he is in duty bound to, that Mahomet was conducted from Mekka to Jerusalem, and ascended from thence into the seventh Heaven, under the guidance of Gabriel, and came back to his bed in the same night, as readily as a good Catholic believes, as his Church demands, in the flight of the chapel of Loretto; or that the statues of saints and angels take a walk on particular occasions from one Church to another, which every body knows frequently happens. At this moment there is a regular Hadj performed every year by, on an average, some twelve or thirteen hundred thousand of our own poor, ignorant Irish peasantry, to that scene of miserable imposture and quackery, in the north of their island, known by the name of St. Patrick's Purgatory; and as Mekka is visited by pilgrims from Morocco and Canbul, so is this Catholic Kaaba by true believers from the utmost recesses of Maryland."\*

#### PIOUS FRAUD.

A writer under the signature of "Cranmer," avows that many of the statements which in a series of articles he had published against the Roman Catholics, in the "Protestant," were false, and that he had offered them for publication, under the influence of various considerations. But let this good Catholic speak for himself.

"I must be candid, gentlemen, and tell you, like too or three other Catholics of that city, who have been writing for that paper under the different signatures, I have woven in as many lies as possible.

"And it is remarkable, that the greater the slander, the greater the eulogium was bestowed on me by the Editor, and the better Protestant he said I was!! Oh! gentlemen, how I felt for you, when I saw this man, for whose integrity you had pawned your reputation, too stupid to conceal his own knavery, or save the bail which had been tendered with so much *disinterestedness*. He saw in my *anonymous* communications a number of falsehoods, which I rendered obvious and palpable, on *purpose*, but they were against the Catholics, and he immediately pronounced me a 'genuine Protestant;' and your recommendations entitle him to belief." \* \*

"I wanted to ascertain whether or not *conscience* had any thing to do with the columns of the 'Protestant.' I found it had not:—I found that from the moment I spoke against Catholics, and adopted the signature of the coward, cruel, but hypocritical 'Cranmer,' I might write any thing, however false, [nay the falser the better] and it was published under the sanction of your names. In a word, I could not find a line *deep enough* to fathom the editorial depravity of

\* See Sketches in the North of Ireland—an interesting volume published some three or four years ago.



the 'Protestant.' It is time now, by putting him and you, gentlemen, and a *few* of the falsehoods you have mutually adopted, in juxtaposition to see how you stand."

#### ON THE RESPONSES.

From the "Portraiture of a Christian Gentleman."

"The proper *prelude* to prayer is silence; and of all practices out of place and season, that of talking in Church is the most egregious. This propriety the heathen worshipper was sensible of. When Telemachus observed to his father that some god was within, the wise Ulyses imposed on the youth a reverential silence.

"And surely when the Lord is in his holy temple, all within should keep silence until the appointed time of prayer and praise. But in our Christian Churches that appointed time is just the time when silence begins. The voice of the primitive Church, which was wont to break forth in responses that shook its pillars, has sunk into feeble whispers, or inarticulate sounds, or unconcerned and fashionable silence. This ought not to be the case with the Christian gentleman: he has a part in the service assigned him in the rubric, and dare not stand out in sacrilegious silence against the demand so solemnly made upon him: he judges it also to be a mutilation of the service, and a spoiling of its sense and significance to withhold his audible responses. Take, for example, that most holy and ineffably beautiful hymn, called the *Te Deum*, the materials of which are divine, and only the structure human, and mark how the materials are marred and the structure decomposed by the omission of the responses; or in other words, see how the catenation of the context is broken, and its links scattered, if those passages which should come from the mouth of the congregation are suppressed. This beautiful composition, as an act of praise, a confession of faith, and a supplication for mercy, belongs to the people at least as much as to the minister; and yet in many Churches nothing of it is audibly uttered but what the necessity of official engagement compels. Thus says the hymn, 'The holy Church throughout all the world doth acknowledge thee;' but the congregation does not appear to acquiesce in the declaration, nor are the subjects of this acknowledgement, except in so far as the clergyman and clerk are concerned, distinctly and intelligibly proclaimed.

"How touchingly does the minister exclaim, 'When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.' And shall the prayer which follows by inference from that beautiful declaration be kept within the lips, or indistinctly muttered? 'We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood.'

"Observe also the structure and composition of the psalms.—Have not many of them been considered by great authority to be dramatic odes, consisting of dialogues between persons sustaining certain characters? Are they not often alternations of song between

the psalmist and the chorus, or Levitical band? or sometimes between Jehovah himself, and Christ in his incarnate state, both before and after his resurrection, as a priest, a king, and a conqueror? And if so, will the sense be supplied; or will the composition be intelligible; or the beauty, or sublimity, or devotion apparent, when the part which is to be said by the people is not said *out*, if said at all, the lips, perhaps, giving sign of something which they dare not or care not to pronounce?

"The ninety-fifth psalm, that beautiful introductory part of the service, thus begins, 'O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation:' to which the people respond, or should respond, 'Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.' Can this second verse be suitably pronounced in a whisper? Is its sense only personal to the individual, or is it the language of general accord or holy acclamation?

"Consider the texture of the twenty-fourth psalm. Does the priest inquire 'Who shall ascend unto the hill of the Lord? or who shall rise up in his holy place?' And shall not the people answer *aloud*, 'Even he that hath clean hands and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour?' Can a devout congregation be dumb, when it is their province to announce the King of Glory with his angelic attendants? And yet all this is usually so; and will continue to be so until the Christian gentlemen will collectively resolve to rouse by their example our Christian congregations from this torpid indifference to an animated execution of their part in the worship of our Church. Without these audible responses on the part of the congregation, the spirit and order of our liturgy are lost. Without them, the sequence and affinity of related passages are severed and suppressed. 'O Lord, open thou our lips.' (Resp.) 'And (then) our mouth shall show forth thy praise.' Again, when the minister having, in the words of St. Paul (2 Thess. iii. 16.) invoked a blessing on his hearers, saying, 'the Lord be with you;' the answer to which, in the words of the liturgy (from the 2 Tim. iv. 22.) is, 'And with thy spirit:' can it be doubted that it is an imperative duty on the people to speak out audibly and distinctly what the Church has thus put into their mouths?

"The confession with which the service on the people's part begins is the great motive of prayer—the foundation-stone of the edifice of a sinner's hope. It is of little importance that we should tell God that we are sinners; he knows we are sinners, and we must feel ourselves to be such, or we shall pray in vain; but it is expedient in social prayer that our supplications to heaven should stand upon the general corruption of our nature, and the fellowship of sin and contrition; and if a general acknowledgment is to be made, accompanied by a general humiliation, it is not easy to perceive how this can be done but by a community of heart and voice, and an open avowal and publication by each before others of his own sinful estate and abject want of forgiveness. But if confession of a



common corruption should be thus ostensible and public, profession of a common faith should be no less declared and avowed. The harmony and sympathy of worship require it to be so; and there is something always interesting and instructive in the spectacle of a Christian gentleman, with erect and decided aspect, testifying aloud the great articles of his belief, and the grounded conviction of a trusting heart."

"It is sometimes in defence of sullen taciturnity affirmed, that to recite aloud any part of the services is an interruption to the devotion of others. Fastidious, unfounded objection! fallaciously set up in opposition to the spirit and intention of all social worship. No true Christian is ever disturbed by surrounding devotion: he loves to breathe the atmosphere of piety: nothing is more delightful to him than the sympathy of sacred sounds; the companionship of godly affections; the collective strength of prayer; the chorus of praise; the echoes of inward joy; the music of disburthened bosoms; the songs of secret deliverance; to feel himself part of a circumference of love gathered round a common centre; and to be placed where the magazines of private sorrow, comfort, joy, and hope are all emptied into the common stock of the blessed company of all faithful people. Though not for ostentation, yet for profit and edification, Christians should let their light shine before others. Within the camp of Christ's soldiers there may be allowed to be stir; some notes of preparation; some noise of arms. The public worship of God was never meant to be cold, or mute, or sad, or dull; it should imitate rather the angels of the Apocalypse, falling before the throne on their faces, saying (and surely with united voices and loud acclaim)—'Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever.'"

#### \* EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 242.)

1741-1742. The Rev. Mr. Leslie, late the Society's Missionary to St. Paul's Parish, having been obliged through ill health to return home, hath resigned that parish; and upon the petition of the inhabitants thereof, and upon the recommendation of the Rev. Mr. Commissary Garden, the Society hath appointed the Rev. Mr. Orr, who for more than four years had been assistant to Mr. Garden at Charles Town, and acted, as becomes his holy function, to be their Missionary at St. Paul's Parish, with a salary of £30 per annum. And the parish of Christ Church having become vacant by the death of Mr. Small, the Society hath likewise appointed the Rev. Mr. Levi Durand, to succeed Mr. Small, upon the petition of the inhabitants of Christ Church, to whom Mr. Durand had officiated from the death of Mr. Small. Mr. Durand's letters of Ordination, and his testimonials having been previously inspected and approved by the Society, when he had applied to the Society for a mission, being going over to that Province on his private affairs.

The Rev. Mr. Jones, Missionary at St. Helens, by a letter dated September 25, 1741, writes, that he was with great pleasure informed of the pious design of the Society to instruct their little negroes in the Christian faith, according to the scheme of their reverend Commissary, by purchasing negroes and fitting them for the office of schoolmasters to the young negroes in their several parishes; and that he is in great hopes (as it doth not interfere with the people's temporal interest, the great obstacle to the instruction of grown slaves) the generality of them will gladly accept of the proposal: that he hath always instructed his young negroes, and had them taught to read; and he hath two at this time, who can read well in the New Testament; and two more are learning to spell; and he will not be wanting from time to time in helping forward the good work, and in promoting, as it is his great duty, the enlargement of the kingdom of Jesus Christ; within twelve months he hath baptized twenty-nine children, and two adults, bred Quakers; and the number of his communicants increase.

1742-1743. This Province hath been in some fears this year from the threats of the Spaniards, and their invasion of the neighbouring Province of Georgia; but the Spaniards being happily repulsed, and their fears gone, the Church there is restored to quiet, and is in a general good estate under the care of the Rev. Mr. Commissary Garden, whose proposal of training up young negroes (mentioned in the abstract of the Society's proceedings in the year 1740) in the fundamental principles of Christianity, and in learning, so far as may be necessary to qualify them for the office of schoolmasters to instruct their fellow negroes, more especially the young ones, in our plantations, gives very promising hopes of success. For Mr. Garden by a letter dated April the 9th, 1742, acquaints the Society with the fulfilling of their orders in the purchase, in January 1741, of two promising young negroes, one of them fifteen and the other fourteen years of age, who had both been baptized in their infancy, and could repeat the Church Catechism at the time of their purchase, but they knew not one letter of the alphabet. They are now under Mr. Garden's roof, and sent daily to school (to his honour be it known) without any further expense to the Society than their original price, £52. 5s. 9d. sterling; and by Mr. Garden's letter, September the 24th, (in about the space of eight months) one of them, of an excellent genius, could then read the New Testament exceedingly well, and Mr. Garden makes no doubt but he shall be able, in about twelve months more, to give the Society an account of a very considerable number of young negro children under his tuition, regulated by Mr. Garden's own care and inspection; while the other boy, not quite so forward, makes a good proficiency, and in about three or four months later will be likewise qualified for his intended employment. May God of his infinite mercy bless these endeavours for the instruction and salvation of the poor negro slaves!

1743-1744. Our worthy benefactors were informed in the abstract of the last year, of the Rev. Mr. Commissary Garden's purchasing, at the expense of the Society, two promising negro youths, to be



put to school, and to be qualified under his care and instruction for the edification of their fellow negro slaves; and that Mr. Garden hoped in about twelve months to give the Society an account of a considerable number of young negro children under their tuition, regulated by his direction and inspection. These hopes, through the blessing of God, are fulfilled; for the Society hath the great pleasure to be informed by a letter from Mr. Garden, dated Charles Town, South-Carolina, October 10, 1743, that assisted by the voluntary contributions of some good Christians of that place, he had built a school-house, and the school was actually opened on Monday the 12th day of September preceding, when several negro children were sent thither for instruction. The number was, at the date of his letter, about 30, and was daily increasing, insomuch that he expected soon more children than one master could well manage; and, therefore, proposes to employ both the negro youths in this school, till some other parish shall provide proper accommodations for another school. Mr. Garden computes, that after the first two years this school will annually send out 30 or 40 children capable to read the scriptures, and instructed in the chief principles of Christianity, which will amount, in the space of twenty years, to nigh half the negroes of this parish. And thus the Society hath opened a door (and it is to be hoped, through the divine goodness, an effectual one) by which the light of the blessed gospel will speedily and abundantly pour in among the poor negroes of Carolina, and that without the least further charge to the Society for some years, (that of a few books only excepted) which the Society is most ready to furnish, and hath ordered a large quantity of Bibles, Testaments, Common Prayer, and Spelling Books, to be sent them forthwith.

The Rev. Mr. Orr, the Society's Missionary at St. Paul's Parish, in this Province, informs the Society by a letter dated March 30, 1743, of a small tribe of Indians, called Cushoes, within his parish, in number about 65, though formerly about 1000, who have the notion of a God that made them, but appear little, if at all concerned to serve him; but as opportunity offers, he will use his hearty endeavours to teach them better, and that it is their duty not only to acknowledge, but to worship God in spirit and in truth, according to the purity of the gospel, which he doth his utmost to propagate within the bounds of his mission, and hath increased the number of his communicants from 8 to 34; and he was then preparing a sober, sensible negro woman for baptism, who was desirous of having her child made a Christian with her; and he hopes to do the like good office for some more of them within the bounds of his parish.

The Rev. Mr. Fordyce, the Society's Missionary at Prince Frederick's Parish in South-Carolina, informs them by a letter dated October 24, 1743, that the members of his Church, in the neighbourhood of it, and some even at the distance of 18 or 20 miles, frequent divine service with great regularity, unanimity, and decency. He was but just then returned from a long and fatiguing journey,

in visiting the distant settlements of this parish on Pedee River at the Great Charraws, about 140 miles from Prince Frederick's Town; and in that journey he officiated and preached at four different places, and baptized 29 children of his own parish, and 19 more who were brought to him from the adjacent parts of North-Carolina by their parents and friends, who most gladly embraced the opportunity.  
(*To be continued.*)

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**POETRY.**—[SELECTED.]

**THE FRIEND.**

The fastest friend the world affords,  
Is quickly from us gone;  
Faithless, behold him turn his back,  
And leave me all alone!

"My friend, sincerely your's till death,"  
The world no farther goes;  
Perhaps while earth to earth is laid,  
A tear of pity flows.

Be thou, my Saviour, then, my friend.  
In thee my soul shall trust;  
Who false wilt **never** prove in death,  
Nor leave me in the dust.

Home while my other friends return,  
All solemn, silent, sad;  
With thee my flesh shall rest in hope,  
And all my bones be glad.

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**RELIGIOUS INTELLIGENCE.**

*Summerville, St. George's Parish.*—On Sunday, August 1st, 1830, the new Episcopal Church, recently erected in this village, was opened for divine service, and attended by a respectable number of the inhabitants. This is a neat and commodious building, and reflects much credit on the labour of the workmen, and the taste and judgment of the acting committee. It is situated on the west side of the main road, leading into the heart of the village; and is sufficiently central for the comfort and convenience of its worshippers. It contributes alike to the interest and ornament of this healthy and delightful residence; and is the first regular Church, we understand, which has been erected there since its settlement, a period of twenty or twenty-five years. It is of wood, built in a plain and decent style, and rests for its greater security on a brick foundation. The body of it measures 40 feet long by 30 wide. In front is a beautiful portico, with four Doric columns, supporting an angular pediment with a plain cornice. Its windows and door are neatly arched, which adds essentially to the beauty of the structure. The pulpit, desk and altar, are designed to be placed in the west end of the Church; and at the east end, a small gallery is attached, with a neat flight of steps leading to it, for the benefit of the coloured congregation. Below, it is intended to accommodate the worshippers with benches, in the place of pews, thus studying in this, as in other particulars, a proper and necessary economy. At the extreme part of the building stands the vestry room, from which the minister enters directly the desk or pulpit, without the necessity of passing through the body of the Church.



Many thanks are due to the zeal and liberality of those in Charleston, and elsewhere, who have aided this good work.—“Remember them, O my God, for good concerning this, and wipe not out the good deeds which they have done for the House of God, and the offices thereof.”

The following gentlemen have been elected officers of the Church. T. W. Boone, C. Boyle, Dr. Alison, T. Gelzer, J. Miles, J. Peake, J. C. Schulz, *Vestrymen*. J. W. Brisbane, T. W. Seabrook, *Church Wardens*.

The Sermon on this interesting occasion was from Psalm, c. 4. After shewing that the erection of Churches is a proper subject for rejoicing, the preacher concludes as follows:—

“We have looked forward to this period with trembling hopes. Between hope and fear our minds have been kept in fearful suspense. We have been tempted at times to cry out in despair, and to believe the accomplishment of our object, however desirable, to be yet impossible. We have conceived of it, as of one of those imaginable things, which might be; yet how we should ever see it realized, was a difficulty, that we were not able to surmount. With man, indeed, the matter seemed of very doubtful issue; and if we had relied on his arm alone, the work may have come to nought; but to God we made our cry, and his hand it was that helped us; and to him we must ascribe the speedy and unexpected success of the undertaking. He it was, we doubt not, who disposed the hearts of our friends abroad first to countenance and encourage the design; and lend their ability, “as God had prospered them,” gladly and cheerfully towards it; and thus in the end we, with them, have been made able and willing in the day of his power. “Not unto us, not unto us, but to thy name, O Lord, be the glory.” Brethren in the Lord, it has pleased him whose servants we are, thus far to prosper the labour of our hands; and to let his face shine upon the holy enterprize. By his blessing we have done a good work. Henceforth, it is meet and right to give thanks; to rejoice in the gift of God; and to employ it both to his glory, and our own benefit. Entertain, then, at all times, a due sense of his mercies; and strive to show forth the praises of God, not only with the lips, but in your lives. Be diligent, we pray you, in your attendance at this House, now the place in which God is pleased to put his name, and to hear the prayers of his servants, though but two or three be gathered together. Wisely estimate the privileges you enjoy; wisely improve the great advantages it holds out. Enter into the spirit of the Psalmist, whenever you draw nigh hither. Here let us bring our children, whose happiness is bound up in our own, that they may be washed in the laver of regeneration; be received into Christ’s Church, and made living and happy members of the same. Here induce them at the proper years of discretion, when they have learned what their godfathers and godmothers promised for them in baptism, to come, and with their own mouth and consent, openly, before the Church, ratify and confirm the same; and also promise that by the grace of God, they will evermore endeavour themselves, faithfully to observe

such things as they, by their own confession, have assented to; and here they will receive through the imposition of hands, the benediction of heavenly grace, that they may continue Christ's soldiers and servants for ever: and daily increase in his holy spirit more and more, until they come to his eternal kingdom. Here let the faithful disciples of the Lord Jesus draw near with true penitent hearts and lively faith, and in charity with their neighbours, intending to lead a new life, and to walk henceforth in God's holy ways, and take the holy sacrament to their great and endless comfort. And hither pious and bereaved bosom come, who mourns the departure of some dear earthly friend or relative, and be comforted with the blessed assurance, that "thy brother shall rise again;" and that at the general resurrection we, with all who have departed in the true faith of the gospel, shall have, through the merits of Christ, our perfect consummation and bliss both in body and soul in his eternal and everlasting glory. Here let us resort in all time of adversity, and in all time of prosperity, that we may receive all things appertaining to life and godliness; that we may obtain the wholesome instruction provided by the Church against our necessity, and be ready unto every good word and work. And here, finally, let us prepare ourselves to serve God; with such reverence and godly fear; such an awful apprehension of his divine majesty; and such a deep sense of our own unworthiness; that so we may always approach his sanctuary with lowliness and devotion; come before him with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, and perform a service acceptable unto him: and when our work on earth is finished, and we are called hence, may we be permitted an abundant entrance into that higher and more glorious temple, that building of God not made with hands, eternal in the heavens."

*Camden.*—Extract of a letter: "On Sunday, the 4th, I held divine service at the Court-House. On the following Sunday morning at the Masonic Hall, and in the afternoon at the School-House of Kirkwood. About 80 or 100 persons are in actual attendance on our ministrations. I have administered baptism to one adult and two children, and the Lord's Supper to five ladies. There are no materials as yet for a Sunday School. The subscription list is not yet filled up: they have something like \$2300 subscribed in money, labour, &c. Perhaps \$500, or thereabouts, may be necessary to be procured."

*Protestant Episcopal General Sunday School Union.*—The 4th annual meeting of the Board of Managers was held on the 29th July; present, two bishops and several clergy from different dioceses, and a few laymen. The annual report was read and ordered to be published. The following resolutions, among others, were passed: "That this Board have heard with great satisfaction of the degree of patronage extended to 'The Family Visiter and Sunday School Magazine,' and to 'The Children's Magazine,' published under the direction of the Executive Committee of the Board, and again commend them to the regards and support of the Church."



“That the grateful acknowledgements of this Board and of every friend of this Union, are most justly due for the valuable and gratuitous editorial services by which its periodicals have been advanced to their present prosperous condition.”

“That the complete success of that most interesting experiment, the establishment of the New-York Protestant Episcopal Press, as announced to this Board in the report of its Executive Committee, is an event auspicious to the future interests of religion and the Church, and which demands the devout expression of our gratitude to the author of ‘every good and perfect gift.’ ”

“That it be and is hereby confided to the Executive Committee, as an especial duty, to proceed as rapidly as circumstances will permit, to the completion of the books necessary to, and included in our system of instruction: and to the stereotyping and publishing a *judicious selection* of books for the use of the Sunday School Libraries; and that in order to carry more fully into execution the preceding suggestions, it is hereby earnestly recommended to the friends of this Union, to become contributors to a distinct fund to be denominated ‘the Stereotype Fund.’ ”

“In the evening, a most interesting discourse was preached by the Rev. C. Burroughs of New-Hampshire, and a collection made amounting to \$63.”

*General Theological Seminary.*—“The annual meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, was held in this city, on Tuesday, July 27, and Thursday, July 29. There were present the bishops of New-York and New-Jersey, the assistant bishop of Pennsylvania, and clerical and lay trustees from New-York, New-Jersey and Pennsylvania. When their proceedings are printed, an abstract will be given to our readers.

“On Wednesday, 28, and Thursday, 29, the public examination of the students was held. The testimonial usually given at commencements was conferred on Henry J. Morton, A. B. of New-York, the only member of the first class who stood the public examination; one other member of that class having concluded to remain another year in the Seminary, one being absent, and five having, during the year, left the Seminary, from various causes, of whom three had been admitted into Holy Orders.”

*New-York.*—The Female Auxiliary Missionary Association of St. John’s Chapel, have contributed to their object, during the two years of their existence, \$1525, of which nearly 1100 were raised by a “Sewing Society.” The total amount expended by the committee for propagating the gospel, during the same period, was \$4756 93, of which one-sixth part was supplied by the zealous Female Society above named.

*Massachusetts.*—At the late Convention, the following was laid on the table to be called up at the next annual Convention:

“Whereas a diversity of practice obtains among the Churches of this State, respecting the use of a Collect and the Lord’s Prayer

before the Sermon, and whereas uniformity on this subject is to be desired, therefore, *resolved*, as the sense of this Convention, that it is expedient that the same be hereafter omitted."

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*Ohio.*—The Rev Mr. West reports the amount of collections for Kenyon College, during his late visit to England, to be nearly \$13,000, and that the benevolent T. Bates, Esq. has not only handsomely contributed, but has sent "a formal proposal to become the purchaser of eighty thousand acres around the College property, which he intends to parcel out and settle to such worthy and estimable members of the Church in England, as may be disposed to avail themselves of the great inducements of this fine climate, verdant soil, rising College, town, and Church, where may be had all those advantages that a religious and industrious people can expect, in any foreign clime, for themselves and their descendants." \* \*

"His views embrace the ultimate hope of this College being so conducted on the principles of sound faith, wholesome learning, decided piety, and cheapness of education, as that young men may be sent from England and Ireland, as well as from many parts of this great continent, and receive that pious education which will make them essentially different after having entered the Church, or proceeding on Foreign Missions, to some of those who have received, what *he* deems, an imperfect education for *clerical* purposes, in the 'olden' seats of learning in the mother country."

"To complete this brief summary:—a benevolent individual, whose *name*, for sufficient reasons, I am not at liberty to mention just now, has made a will in favour of Ohio, in which he has bequeathed a property, which is at present worth considerably more than *fifty thousand pounds, British*, or two hundred and twenty-two thousand, two hundred and twenty-two dollars, in the event of its pleasing God to call him out of this world before the other benevolent intentions which he entertains towards Ohio can be carried into effect. Our English friends are sole Trustees for this property also; but as an English act of Parliament operates against such executors or trustees being *aware* of the intention of a donor to public charities, until the property can be turned into *specie* after his demise, the *name* of the donor in this case cannot with legal safety, be made known even to the Trustees. This, and the *unostentatious* wish of the benevolent party concerned, will, I trust, sufficiently justify the temporary concealment. It is enough for your present encouragement to be *assured* that I have been furnished with a *duplicate* of the legal instrument for this purpose. This, with a small legacy classed among the outstanding subscriptions—the kind interest which those have evinced who have offered themselves to be recipients of any *more* that may be contributed hereafter, and whose names and address will be found in the printed report, together with unshaken trust in that Almighty Being, 'without whom nothing is wise, nothing is strong, nothing is perfect,' will, I trust, be sufficient to cheer your dropping hopes, to exhilarate your undaunted spirits, and will almost amount to a practical exposition of the interesting prophecy, 'They that *sow* in tears shall *reap* in joy,' and 'He that



goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' "

*New-Jersey.*—From the Journal of the annual Convention, (26th May) it appears the bishop, 9 other clergymen and 30 laymen were present. There are in this diocese 17 clergymen, 3 candidates for Orders; confirmed, during the year, 80. Amount of the fund for widows and orphans of deceased clergymen, \$13,000. The Episcopal fund, \$312.

In his address, the bishop says of the General Theological Seminary, "It promises to continue to be, as it has already been, of great advantage to the character and usefulness of our primitive and apostolic Church. Among the sources of gratification to its friends, and to the members of the Church generally, is the great improvement of its funds by the munificent bequest of the late Frederick Rhone, Esq. of Philadelphia, at a time too, when considerable anxiety existed in the minds of its friends for its future support.

"This donation, as it may not come into the possession of the Trustees for several years, should not, however, cause us to forget the defective means of its present support, and the necessity of our exertions to supply the deficiency."

It appears from the reports of the clergy, that in three parishes ladies' societies had raised, by their industry, \$770. The rector of St. John's, Salem, remarks—"Among the deficiencies, I have to lament the inanimate responses of the congregation during service, and a lamentable neglect of the sacraments. To remedy at least the latter of these evils, I have established during the past year a Bible Class, some of the members of which, being unbaptized, may be considered in the light of catechumens. In the course of instruction I have prepared for them a series of questions on the Epistle of St. Paul to the Romans, and also on the Four Gospels, in chronological order, together with Jones of Nayland's Churchman's Catechism."

#### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Treasurer acknowledges the receipt of the following sums:—

A donation from a person unknown, through Dr. Gadsden,	-	-	-	\$5 00
From Miss Frances Moore, a new member,	-	-	-	5 00

#### NEW PUBLICATION.

*Ministerial Perils; a Sermon preached at the opening of the Annual Convention of the Diocese of Pennsylvania, May 19th, 1830. By the Rev Dr. Delancy.*—The text is 1 Cor. ix. 27; and after an exordium well adapted to conciliate and awaken the attention of the hearer, the author proceeds to point out some ministerial perils, viz. habits of mental indolence, and neglect of professional study—the inroads of a formal spirit—worldliness of spirit and conduct. Under the first head, we have these just and useful remarks—"The engrossing influence of religion, the predominant hold which it takes on the mind, the deep solicitude for the eternal welfare of others, which it rouses in the bosoms of all who have tasted its living waters, high and holy as these principles are, yet when alone, and unaccompanied by the balance of a sound, well-informed, scripturally instructed mind, may be pronounced in some degree danger-

ous principles. They drive judgment from the throne, and substitute the blind despotism of feeling in its place. He who knew what was in man has provided against the perversion of his religion in this respect, by urging upon his followers, and especially upon his commissioned servants, knowledge as well as piety, wisdom as well as harmlessness. The true christian character as portrayed and enjoined in the gospel, comprehends both. And if knowledge without piety has been the frequent cause of heresy, piety without knowledge has been as frequently the fountain that poured forth the bitter streams of superstition and fanaticism." \* \*

"Are we well fitted to encounter, on the disputed points of our faith, those attacks to which the whole and every part of it are subject in this gainsaying world, and this disputatious age; and against which we know not but that *we* may in the providence of God, be required to offer the resistance of our minds." He adverts also to the imperfect preparation of most ministers; and to the intellectual spirit of the age:—"What if the spiritual interests of the congregation actually suffer? What if the inquiring mind be dissatisfied and turned away by his jejune repetitions of the same round of observations? What if the softened mind find nothing in his instructions fitted to encourage, enlighten, and direct it in the ways of God? What if the doubting mind be never quieted, nor established by the occasional exhibition of Christian evidence and doctrinal proofs? What if the strong mind be roused into lasting opposition by his substitution of feeble declamation for substantial truths? In short, what if no diligent effort be made to adapt his instruction to the varied characters and wants of the immortal beings for whose salvation he is in some degree responsible? Oh, my brethren, fatal to the people of his charge, tremendously fatal to himself may be—must be—the ignorance, the neglect, the mental indolence of the minister of Christ."

To the usual excuse, want of time, he replies—"All duties are not equally important and obligatory, and some duties do not become binding until the performance of them is voluntarily assumed."

In speaking of the second peril mentioned above, in a truly philosophical spirit it is remarked—"Religious habit is encompassed with dangers; and the peril lies in the possibility that the habit may swallow up the principle, and the man's religion be the result of mere habit, or custom only. When our religious duties have been performed, when we have bent the knee in public or in private prayer, when we have given our time and minds to the study of the scriptures, when we have knelt at the altar of our God, it is yet possible, even without supposing us to have been intentionally hypocritical, that these acts have been performed more from the naked influence of habit than from lively principle or cordial feeling. And this is one of the most harrassing and vexatious apprehensions that can torment the Christian mind."

"There is a fictitious state of feeling with which the formalist is frequently deluded. In the effort to throw off the sluggish chains which bind him, he is roused to a display of feeling and of wordy zeal, which has no foundation in any deep seated emotion of the heart. He loudly proclaims his devotion to the cause of Christ, talks and preaches with the energy and boldness of a Boanerges, writes with a pen of fire, and scatters about him in indignant tones the fearful denunciations of the gospel. The working of themselves up *occasionally* into this state of excitement, is substituted in the mistaken judgments of many, for that uniform and deep toned feeling of ministerial solicitude and responsibility, which the Christian minister is bound to cherish, and the seat of which is in the recesses of the heart. But does it prove the actual existence of such a feeling within their bosoms? Alas! my brethren, a fire which shall emit flame, and smoke, and heat, may be kindled on an iceberg. The fatal snare which has entrapped *them*, and may entrap *us*, is to imagine that these occasional displays of zeal and energy compensate for the absence of that holy feeling of which they are, to the public eye, the supposititious emblems. We cannot then be too cautious against this enemy, we cannot be too suspicious of his inroads."

As sources of the third peril viz. worldliness, the author mentions mingling in politics—fashionable society—the pursuit of wealth and of popularity. These are a specimen of his wise and useful suggestions:—

"We do not, indeed, because we are clergymen, lose our rights as citizens and freemen. On the contrary, we are bound as such to uphold the interests of our country, whenever it demands our efforts, and have an undoubted right to form and to express our opinions on the political questions, which arise among us, in regard to the affairs of government or of legislation. But there is no spectacle so painful and abhorrent, as that of a minister of him whose kingdom is not of this world,



mingling in the excitements of party politics, arrayed in the armour and wielding the weapons of fierce and relentless warfare."

"In the more refined customs and pleasures of mankind, the danger is concealed. And in many particulars also it is the fact that the sinfulness of the gratification lies wholly in the excess to which it is carried. It is in these very circumstances that the peril consists. We are drawn on imperceptibly. Conscience is lulled to sleep. Our armour is laid aside. The enemy approaches under a flag of peace. And in the spirit of a confidence infinitely more hazardous than its fiercest assault, we allow ourselves to press the hand of friendship and to become encircled in the embraces of the world."

"How dismal must be the future prospects of that minister of God against whom can be produced the records of time and talent spent, not in his master's service, but in that of the world. In regard to whom the register of heaven will disclose hours, days, weeks, and years passed, not in promoting the piety and righteousness of men, not in works connected directly or indirectly with the salvation of sinners, not in efforts to supply himself with the knowledge of God and man, requisite to qualify him to reprove, rebuke, exhort with all long suffering, and doctrine, but in worldly scenes, and occupations, and labours, in schemes of pecuniary aggrandizement, in efforts to add house to house, and field to field, in works which, beside throwing a stumbling block in the way of others by their inconsistency with his assumed character and obligations, have also withdrawn him, in whole or in part, from the very object to which his soul and body had been consecrated. There is no character so deeply and radically inconsistent with both the letter and the spirit of our calling, there is no character so unerringly fatal to the interests and reputation of the Church, there is no character which erects so insurmountable an obstacle to the influence and progress of true religion, there is no character over which such a fearful and threatening cloud is hung, as that of the money-making clergyman. Surrounded as most of us are, with families dependent on our exertions for support, and aware that a moment may commit them to the cold charities of a heedless world, there is danger lest our anxiety for them should lure us into worldly schemes and efforts, and induce us to forget that we and they are in the hands of him who in former times taught the ravens to feed a deserted servant, and whose providence is still sovereign and unlimited. There is a faith, a cool, deliberate, well weighed confidence in God, alike warranted and enforced by scripture, which we should cherish in regard to this point." \* \* \*

"What principles are more powerful than *interest* and *flattery*? To what excesses may you not lead mankind by such an agency? Are *we*, as clergymen, wholly exempted from their influence? Do they never penetrate the sacred enclosures of the Church? It is, alas! a melancholy answer which her history supplies—it is a painful acknowledgement which human nature is constrained to make, on these points. They are principles which corrupt religion in the Church and in our hearts, at the very core. To external foes the Church is like an arch, strengthened by the pressure, but to the power of these when admitted within the sanctuary, she resembles bodies that dissolve and crumble by some wasting influence within. The love of popularity especially—the hankering after human adulation—the trimming of our sails to the varying breezes of public opinion—the doing of such things, and the preaching of such views as will secure our interests, or elevate our characters with men—these are causes which have ruined the character of many a clergyman, neutralized his efforts, and sunk him from the high station of ministerial independence and honesty, to the ranks of time-serving timidity and faithlessness."

The means of security against ministerial perils are stated at the conclusion, but only one of them is dwelt upon, viz. self-examination:—"The private Christian, who lives without self-examination, is in the path of apostacy and ruin. The minister of God who fails in the performance of this duty, who does not frequently bring his ministerial life into rigid comparison with his obligations, who does not lay open and inspect his heart and soul, who does not study, investigate, scrutinize himself in his official character, is in a road which leads to a darker issue, and a deeper condemnation. It is vain trusting to the supernatural assistances which God vouchsafes to us in seasons of ministerial peril and temptation, if we neglect the human means which he provides for our security. When, however, we are faithful to ourselves, when we have applied the self-denying discipline of the gospel to our hearts and lives—when prayerfulness, and watchfulness, and holy meditation, and a mind imbued with scripture knowledge, and a spiritual frame, and a deeply cherished

sense of our responsibility to God, and an ardent faith in the power, and merits, and righteousness of Jesus Christ—when all these are characteristics of our ministerial course, then, my brethren, and then only, are we entitled to cast ourselves unreservedly on the grace of God, then only are we authorized to hope that he will stretch forth his hand to lift us from the waves of despondency and peril, and say to the winds and storms which depress and terrify our hearts—'peace; be still.'"

After these quotations, it is scarcely necessary to remark that this sermon is of a very high character; that every Christian, in particular every minister, and we will add even the infidel, if he has any intelligence and sensibility, may read it with advantage; and that we rejoice, notwithstanding the scruples entertained by some of our public bodies, as to having a sermon preached before them, published; or even thanks returned for it, a thousand copies have been printed by order of the Convention.

## EPISCOPAL ACTS.

### ORDINATIONS.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Friday, May 21, 1830, at Great Falls Village, Somersworth, N. H. the Rev. Henry Blackaller, Deacon, was admitted to the Holy Order of Priests. And on Thursday, July 15, 1830, in St. Mark's Church, Warren, R. I. the Rev. G. W. Hathaway, Deacon, was admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.*—On Sunday, August 8, 1830, in Christ Church, Hartford, Mr. Gurdon S. Coit, was admitted to the Holy Order of Deacon.

*By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.*—On Sunday, August 1, 1830, in the Church at Poughkeepsie, Mr. Thomas Crosswell Reed, was admitted to the Holy Order of Deacon. The appropriate and affecting address of the Bishop to the candidate—the aspect of his father, the Rev. Dr. Reed, who has many years served at the altar, presenting his promising and only son to be set apart and devoted to the ministry, constituted a most interesting scene.

*By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.*—On Sunday, June 20, 1823, at Norfolk, the Rev. John Cole, and the Rev. John H. Hill, Deacons, were admitted to the Holy Order of Priests.

### CONSECRATIONS.

*By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.*—On Thursday, July 15, 1830, St. Mark's Church, Warren, R. I. was solemnly consecrated to the Christian worship of Almighty God.

*By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York.*—Zion Church, in the township of Flushing, was solemnly consecrated to the Christian worship of Almighty God. This Church, together with the glebe around it, the Organ, and other furniture of the Church, were given the Vestry by Alderman Van Zandt. This distinguished individual has set an example which reflects the highest credit upon the qualities of his heart and mind.

## CALENDAR FOR SEPTEMBER.

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|---|-------------------------------------|
| 2. Quarterly Meeting of the Board of Managers of the Sunday School Society, at St. Stephen's Chapel.                          |                                     |
| 5. Thirteenth Sunday after Trinity.   |                                     |
| 6. Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina. |                                     |
| 12. Fourteenth Sunday after Trinity.  | 19. Fifteenth Sunday after Trinity. |
| 15 } Embur Days.  | 21. St. Matthew.                    |
| 17 }  | 26. Sixteenth Sunday after Trinity. |
| 18 }  | 29. St. Michael and All Angels.     |

For the Hymn in our last number we were indebted to the "Protestant Episcopalian," a circumstance which we regret was not duly noticed.